10

A SERMON OF THE PESTILENCE.

Preached at Chiſwick, 1603.

By the Right Reverend Father in GOD,
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A
SERMON
OF THE
PESTILENCE.

A SERMON PREACHED AT CHISVVICK IN the time of *Pestilence*, Aug. XXI. *A. D.* MDCIII.

PSAL. CVI. VER. XXIX, XXX.

Thus they provoked Him to anger with their owne inventions, and the plague was great (or, brake in) *among them.*

Then stood up Phinees, *and prayed* (or, executed judgement) *and so the Plague was ceased* (*or*, stayed.)

HERE is mention of a *Plague*, of a great *Plague*; For, there died of it *foure and twenty thousand.* And we complaine of a *Plague* at this time. The same *Axe* is laid to the *root* of our trees. Or rather, because an *Axe* is long in Num. 25. 9.

Esay. 7.20. cutting downe of one tree, the *Rasor is hired for us*, that sweeps away a great number of haires at once (as *Esay* calleth it) or a *Scithe* that mowes downe grasse, a great deale at once.

But here is not only mention of the *breaking in of the Plague*, in the XXIX Verse; but of the *staying or ceasing of the Plague*, in the XXX.

Rom. 5.4. Now, *whatsoever things were written aforetime, were written for our learning*; and so was this Text. Vnder one, to teach us how the *Plague* comes, and how it may be *staied*.

The Division The *Plague* is a *disease*. In every *disease*, we consider the *cause* and the *cure*. Both which are here set forth unto us in these two Verses. In the *former*, the *cause* how it comes. In the *latter*, the *cure* how it may be staid. To know the *cause* is expedient; for if we know it not, our *cure* will be but *palliative*, as not going to the right. And if knowing the *cause*, we adde not the *cure*, when we are taught it, who will pitty us? For, none is then to blame, but our selves.

I. Of the *cause* first: and then of the *cure*. The *cause* is set downe to be twofold: [1] *Gods anger*: and [2] their *inventions*.

Gods anger, by the which: and their *inventions*, for the which, the *Plague brake in among them*.

II. The *cure* is likewise set downe: and it is twofold, out of *two* significations of one word, the word (*Palal*) in the Verse. *Phinees prayed* (some reade it,) *Phinees executed judgement* (some other;) and the word beares both. Two then, [1] *Phinees prayer*, one: [2] *Phinees executing judgement*, the other;

other; by both which the *Plague* ceased. His *prayer* referring to *Gods anger*: His *executing judgement*, to their *inventions*. *Gods wrath* was appeased by his *prayer*: *Prayer* refers to that. *Their inventions* were removed by his executing of *judgement*: The *execution* of *judgement* refers to that. If His *anger* provoked do send the *Plague*; His *anger* appeased will stay it. If our *inventions* provoke his anger, the *punishing* of our *inventions* will appease it. The one worketh upon *God*, pacifieth *Him*: The other worketh upon our *soule*, and *cures* it. For there is a *cure* of the *soule*, no lesse then of the *body*, as appeareth by the *Psalme*, *heale my soule, for I have sinned against thee.* Psal. 41. 4. Psal. 99. 8.

We are to begin with the *cause* of the plague, in the first Verse: And so, to come to the *cure* in the second.

OF the *Cause*. 1 First, that there is a *cause*. 2 And secondly, what that *cause* may be. I Of the *cause*.

1 That there is a *cause* (that is) that the *plague* is a thing *causall*, not *casuall*; comes not meerely by *chance*, but hath somewhat, some *cause* that procureth it. A *cause* there is.

Sure, if a *Sparrow fall not to the ground without the providence of God*, of which *two are sold for a farthing*; much lesse doth any *Man*, or *Woman*, which are *more worth than many Sparrowes*. Mat. 10. 29.

And if any one Man *comes* not to *his end* (as Exod. 21. 13.

we call it) by *casualty*, but it is GOD that delivers him so to dye: How much more then, when not *one*, but *many thousands* are *swept away* at once? The *Philistims*, in their *plague*, put the matter upon triall of both these wayes: 1 Whether it were *Gods hand*; 2 Or whether it were but a *chance*. And the event shewed, it was no *casualty*, but the very *handy worke* of God upon them.

1 Sam. 6. 9. And indeed the very name of the *Plague* doth tell us as much. For *Deber* in *Hebrew* sheweth, there is a reason, there is a *cause*, why it commeth. And the English word *Plague*, comming from the Latine word *Plaga*, which is properly a *stroke*, necessarily inferreth a *cause*. For where there is a *stroke*, there must be *One* that *striketh*. And in that both it, and other evill things (that come upon us) are usually in Scripture called *Gods judgements*; If they be *judgements*, it followeth, there is a *Iudge* they come from. They come not by *adventure*; by *chance* they come not. *Chance* and *Iudgement* are utterly opposite. Not *casually* then, 1 Cor. 11. 32. but *judicially*. *Iudged* we are; *For when we are chastened, we are judged of the Lord.*

I

That *cause is*. 1 Naturall. There is a *cause*: Now, what that *cause* is. Concerning which, if you aske the *Physitian*, he will say, the cause is in the *aire*. The *aire* is infected; the *Humours* corrupted: the *contagion* of the *sick*, comming to and conversing with the sound. And they be all true *causes*.

1 The *aire* infected. * Exod. 9. 8. The *Aire*. For so we see, by *casting* * *ashes* of the furnace towards *heaven* in the *aire*, the *aire* became

became infected, and the *plague* of botches, and blaines, was ſo brought forth in *Ægypt*.

The *Humours*. For to that doth *King David* aſcribe the *cauſe* of his *diſeaſe*: (that is) that his *moiſture in him was corrupt, dried up, turned into the drought of Summer*. 2 The *Humors corrupted*. Pſal. 32.4.

Contagion. Which is cleare by the Law: where, the *leprous* perſon for feare of *contagion* from him, was ordered to cry, that *no body ſhould come neere him*: To dwell apart from other men: The clothing he had worne to be *waſhed*, and in ſome caſe to be *burnt*: The houſe-wals he had dwelt in, to be *ſcraped*; and in ſome caſe, the *houſe* it ſelfe to be pulled *downe*. 3 *Contagion*. Lev. 13.45, 46. 52.

In all which three reſpects, *Salomon* ſaith, *A wiſe man feareth the plague and departeth from it, and fooles run on and be careleſſe*. A *wiſe man* doth it, and a *good man* too. For *King David* himſelfe durſt not goe to the *Altar* of *God* at *Gibeon*, to enquire of *God* there, becauſe the *Angell that ſmote the people with the plague, ſtood betweene him and it*: (that is) becauſe he was to paſſe through *infected places* thither. Prov. 14.16. 1 Chro. 21. 30.

But as we acknowledge theſe to be true, that in all *diſeaſes*, and even in this alſo, there is a *naturall cauſe*: ſo wee ſay, there is ſomewhat more, ſomething *divine*, and *above nature*. As ſomewhat, which the *Phyſitian* is to looke unto, in the *Plague*: ſo likewiſe ſomething for *Phinees* to doe, and *Phinees* was a *Prieſt*. And ſo ſome worke for the *Prieſt*, as well as for the *Phyſitian*, and more, then (it may be.) 2 Supernaturall. By which, GOD.

It was *King Asa's* fault. He in his ſickneſſe, looked all to *Phyſitians*, and looked not after *God* at all. That is noted as his fault. It ſeemes his conceit was, there was nothing in a diſeaſe, but *naturall*, nothing but bodily: which is not ſo. For, *infirmity*, is not onely a thing *bodily*; there is a *Spirit of infirmity*, we finde, *Luke* 13.11. And ſomething *ſpirituall* there is, in all infirmities; ſomething in the *ſoule* to be healed. In all, but ſpecially in this: Wherein that we might know it to be *ſpirituall*, we finde it oft times to be executed by *ſpirits*. We ſee an *Angell*, a *deſtroying Angell*, in the *Plague* of *Ægypt*: another in the *Plague in Senacheribs Campe*: a third in the *Plague at Ieruſalem* under *David*: a fourth, pouring his phiall upon earth, *and there fell a noiſome plague upon man and beaſt*. So that no man looketh deeply enough into the *cauſe* of his ſickneſſe, unleſſe he acknowledge the finger of God in it, over and above any cauſes naturall.

Exod. 12.13. Eſay 37.36. 2 Chro. 21.16 Rev. 16.2.

God then hath his part. *God*; but how affected? *God provoked to anger*: ſo it is in the Text: His *anger*, His *wrath* it is, that bringeth the *plague* among us. The Verſe is plaine; *They provoked him to anger, and the plague brake in among them.*

God provoked to anger.

Iob 5.6. Generally, there is no evill (ſaith *Iob*) but it is a ſparke *of* GODS *wrath*. And of all evils, the *Plague by name*. *There is wrath gone out from the Lord, and the plague is begunne* (ſaith *Moſes*, *Numbers* 16.46.) So it is ſaid, *God was* diſpleaſed with *David, and he ſmote Iſrael with the plague*. So that if there bee a *plague*, GOD is angry:

1 Chro. 21.7.

angry: and if there be a great *plague*, *God* is very angry. Thus much for *By what*; for the *anger* of *God*, by which the *plague* is ſent. Now for *what*.

There is a cauſe in GOD, *that he is angry*. And there is a *cauſe*, for which he is *angry*. For he is not *angry* without a *cauſe*. And what is that cauſe? For what is GOD *angry*? *What, is God angry with the waters when he ſends a tempeſt?* (it is *Habacucks* queſtion.) Or is GOD *angry* with the *earth*, when hee ſends *barrenneſſe*? Or with the *aire*, when he makes it *contagious*? No indeed, His *anger* is not againſt the *Elements*, they *provoke him not*. Againſt them it is, that *provoke* him to *anger*; againſt *Men* it is, and againſt their *ſinnes*, and *for them commeth the wrath of God upon the children of diſobedience*.

For which. *ſin in generall.* Hab. 3.8. Epheſ. 5.6.

And this is the very *cauſe* indeed. As there is *Putredo humorum*; ſo there is alſo *putredo morum*. And *putredo morum*, is more a *cauſe*, than *putredo humorum*. The *corruption* of the *ſoule*, the [a] *corruption of our wayes*, more than the [b] *corrupting of the aire*. The [c] *plague of the heart*, more than the ſore, that is ſeene in the *body*. [d] *The cauſe of death* (that is) *ſinne*, the ſame is the *cauſe*, of this [e] *kinde of death*, of the *plague of mortality*. And as the [f] *Balme of Gilead*, and the [g] *Phyſitian* there, may yeeld us helpe, when *Gods* wrath is removed: ſo, if it be not, no *balme*, no *medicine* will ſerve. Let us with the Woman in the Goſpell, [h] *ſpend all upon Phyſitians, wee ſhall bee never the better*, till we come to CHRIST, and he cure us of our ſins,

a Mica. 7.3. b Gen. 6.12. c 1 King. 8.38 d Rom. 5.12. e Pſal. 38.5. f Ier. 8. ult. g Ier. 48.46. h Mark 5.26.

who is the onely *Physitian* of the diseases of the *soule.*

And with CHRIST, the *cure* begins ever *within.* For, *Sonne thy sins be forgiven thee*; and then after, *take up thy bed and walke.* His *sins bee* first, and his *limbes* after. As likewise when we are once well, *Christs* counsell is, *sin no more, lest a worse thing come unto thee.* As if *sin* would certainly bring a *relapse* into a sickenesse.

Marke 9 2.

particular sin. But shall we say, the wrath of GOD for *sins indefinitely?* That were somewhat *too generall*: may we not specifie them, or set them downe in *particular?* Yes, I will point you at three or foure.

1 *Fornication.* First, this *Plague* here, as appeareth by the XXVIII Verse, the Verse next before, came for the sinne of *Peor* (that is) for *fornication* (as you may reade.) And not every *fornication,* but *fornication past shame*; as was that of *Zamri* there, with a *daughter of Moab.* And indeed if wee marke it well, it fits well. For, that kinde of sin (*fornication*) doth end in *Vlcers* and *sores*; and those as infectious as the *Plague* it selfe: a proper punishment; such *sore* for such *evill.*

Num. 25. 1.

2 *pride.* Secondly, *Davids plague of seventy thousand* (which wee mention in our Prayer) that, came for Pride, plainly: *His heart was lifted up to number the people.* And that seemes somewhat kindly too, and to agree with this disease. That *pride,* which *swels* it selfe, should end in a *tumor,* or *swelling*; as for the most part this disease doth.

1 Chro. 21. 14.

Thirdly,

Thirdly, *Senacheribs plague* (it is plaine) came from *Rabſhakes blaſphemy: Blaſphemie* able to infect the *aire*, it was ſo foule. In which regard, *Aarons* act might be juſtified, in putting odours into his *Cenſer*, to purifie the *Aire* from ſuch corruption. 3 *Blaſphemy.* Eſay 37. 36. Num. 16. 46.

And laſt, the Apoſtle ſets downe the *cauſe* of the *plague* at *Corinth: For this cauſe* (ſaith hee) that is, *for neglect of the Sacrament:* Either in not *caring* to come to it; or in *comming* to it, we care not how: *For this cauſe*, is there a *mortality* among you; *and many are ſicke, and many are weake, and many are fallen aſleepe.* And this is no new thing. *Moſes* himſelfe, his neglect of the *Sacrament*, made him be ſtricken of GOD, that it was like to have coſt him his life. And hee ſaith plainly to *Pharaoh: If they neglected their ſacrifice, God would fall upon them with the peſtilence:* which appeareth by this, that the *Sacrament* of the *paſſeover*, and the *bloud* of it, was the meanes to ſave them from the *plague* of the *deſtroying Angell in Ægypt.* 4 *Neglect of the Sacrament.* 1 Cor. 11. 30. Exod. 4. 24. Exod. 5. 3.

A little now of the *phraſe*; that *their ſins* are here called by the name of *their inventions.* And ſo (ſure) they are: as no wayes taught us by *God*, but of *our owne imagining* or finding out. For indeed, our *inventions* are the *cauſe* of all *ſinnes.* And if wee looke well into it wee ſhall finde our *inventions* are ſo. By *Gods* injunction we ſhould all live, and his injunction is: *You ſhall not doe every man what ſeemes good in his owne eyes* (or *findes* The phraſe for ſin, *Their inventions.* In matters of Religion.

Deut.12.8. *out in his owne braines*) *but, whatsoever I command you, that onely shall you doe.* But we, setting light by that charge of his, out of the old disease of our *Father Adam* (*Eritis sicut Dii, scientes bonum & malum*) thinke it a goodly matter to be *witty*, & to *find out* things our selves to *make to our selves*, to be Authors, and inventors of somewhat, that so we may seeme to be as wise as *God*, if not wiser: and to know what is for our turnes, as well as he, if not better. It was *Sauls* fault. GOD bade destroy *Amalek* all; and hee would invent a better way to save some (forsooth) for *sacrifice*, which GOD could not thinke of. And Mat.16.22. it was S. *Peters* fault, when he perswaded *Christ* from His Passion, and found out a better way (as he thought) than *Christ* could devise.

This is the proud invention, which will not be kept in, but makes men even not to forbeare in things pertaining to *Gods worship*; but there, to be still devising new tricks, opinions and fashions, Deut.32.17. fresh and newly taken up, which their *Fathers never knew of*. And this is that, which makes 2 Tim.4.3. men that have *itching eares, to heape to themselves Teachers, according to their owne lusts*, which may fill their heads full, with new inventions.

In the *common life*. And this is that, that even out of *Religion*, in the *common* life, spoiles all. The *wanton invention*, in finding out new *meats* in diet, in inventing new fashions in *apparell*, which men so dote on (as the Psalme saith at the 39. Verse) as *they even go a whoring with them*, with *their owne inventions*, and care not what they spend on them. And

know

know no end of them: but as faſt as they are wea-ry of one, a new invention is found out; which *whatſoever it coſt*, how much ſoever it take from our *Almes*, or *good deeds*, muſt bee had, till all come to nought. That the Pſalmiſt hath cho-ſen a very fit word, that *for our inventions*, the *plague* breakes in among us: for them, as for the *primarie*, or firſt moving cauſe of all. Indeed for them, as much and more than for any thing elſe.

Wee ſee then, 1 Firſt, that a *cauſe* there is. 2 That that *cauſe* is not onely *naturall*, but that *God* Himſelfe hath a hand in it. 3 *God* as being provoked to anger. 4 To anger for our ſinnes in-generall (and for what ſins in ſpeciall.) For our *ſins* proceeding from nothing, but our *inventions*. Which *cauſe* if it continue, and yet we turne not to the *Lord* (as *Amos* the 4.) *then will not his an-ger bee turned away, but His hand will bee ſtretched out ſtill* (as *Eſay* the 9.) And *no way to avoide the one, but by appeaſing the other*.

II. Of the *Cure*.

For the *cure* now. *One contrary is ever cured by another*. If then it be *anger*; which is the *cauſe in God, anger* would be *appeaſed*. If it be *inventi-ons*, which is the *cauſe in us*, of the *anger of God*, they would be *puniſhed* and *removed*. That ſo, the *cauſe* being taken away, the *effect* may ceaſe. Take away our *inventions, Gods anger* will ceaſe. Take away *Gods anger*, the *plague* will ceaſe.

Two Readings (we ſaid) there were: 1 *Phi-nees prayed*, or 2 *Phinees executed judgement*. *Pa-*

lal, the *Hebrew* word will beare both. And both are *good*: And so we will take them both in.

Against *Gods anger.*
1 *Prayer.*

Prayer is good against the *plague*, as appeareth: Not onely in this *plague* in the Text, wherein all the *Congregation* [a] *were weeping*, and *praying before the doore of the Tabernacle*: But in *King* [b] *Davids plague* also; where wee see what his *prayer* was, and the very words of it.

a Num. 25. 6.
b 2 Sam. 24. 17

c Esay 38. 3.

And in [c] *Ezekiahs plague*, who turned *his face to the wall, and prayed unto* GOD (and his *prayer* is set downe:) God heard his *prayer*, and *healed* him. And (for a generall rule) [d] *If there be in the Land any pestilent disease; whatsoever plague, whatsoever sickneſſe it bee, the prayer and supplication in the Temple made by the people, every man knowing the plague of his owne heart, God in heaven will heare it*, and remove His *hand* from afflicting them any further.

d 1 Kings 8. 37, 38, 39.

And it standeth with good reason. For, as the *Aire* is infected with *noisome sents* or *smels*, so the *infection* is removed by *sweet odours*, or *incense*: which *Aaron* did in the *Plague* (*put sweet odours in his Censer, and went betweene the living and the dead.*) Now there is a fit resemblance betweene *Incense* and *Prayers*: [f] *Let my prayer come before thy presence, as the Incense.* And when the *Priest* was within, burning Incense, [g] *the people were without at their prayers.* And it is expressly said, [h] *that the sweet odours were nothing else but the prayers of the Saints.*

Num. 16. 48.
f Psal. 141 2.
g Luke 1. 10.
h Rev. 5. 8.

2 *Phinees prayer as a Priest.*

Prayer is good, and that *Phinees prayer*. *Phinees* was a *Priest*, the son of *Eleazar*, the Nephew of

Aaron

Aaron. So as, there is *Vertue*, as in the *prayer*, ſo in the *perſon* that did *pray*: in *Phinees* himſelfe.

As (we know) the *Office of a Sergeant* being to *arreſt*; the *office* of a *Notarie* to make *acts*; the *act* that is done by one of them, is much more *authenticall*, then that which is done by any common perſon. *So every Prieſt being taken from among men, and ordained for men, in things pertaining to* God, *that he may offer prayers*: the *prayers* hee offereth, hee offereth out of his *office*, and ſo even in that reſpect there is (*cæteris paribus*) a more force, and energie in them, as comming from Him, whoſe *calling it is to offer them*; than in thoſe that come from another, whoſe calling it is not ſo to doe. Heb. 5.1.

To this end, God ſaith to *Abimelech*; *Abraham is a Prophet, and he ſhall pray for thee, and thou ſhalt live.* So that the prayer of a Prophet, in that he is a Prophet, is more effectuall. Gen. 20.7.

And in the *Law*, you ſhall finde it all along: when men come to bring their ſacrifice for their ſins, it is ſaid, *the Prieſt ſhall make an attonement for them before the Lord, and their ſins ſhall be forgiven them.*

And in the Prophets we ſee plainly, in time of diſtreſſe, *Ezekia* ſent unto the *Prophet Eſay*, to entreat him to lift up his *prayer* for the remnant that were left: and ſo he did, and was heard by GOD.

And in the new Teſtament, S. *Iames* advice is, *In time of ſickneſſe to call for the Prieſts, and they to*

pray over the party, and that *prayer* ſhall worke his health; *and if he have committed ſinnes, they ſhall be forgiven him.* For where the grace of prayer is, and the calling both, they cannot but availe more, than where no calling is, but the *grace* alone.

The *prayer of Phinees*, and of *Phinees* ſtanding. What need there be any mention of *Phinees* ſtanding? Was it not enough to ſay *Phinees* prayed? It skils not whether he *ſate* or *ſtood*; for praying it ſelfe was enough.

No: wee muſt not thinke, the *Holy Ghoſt* ſets downe any thing that is *ſuperfluous.* Some-
Ier. 18. 20. what there is, in that he *ſtood.* Of *Moſes* it is ſaid before in this *Pſalme*, that hee *ſtood in the gap to turne away the wrath of God.* In *Ieremie* it is ſaid, though *Moſes* and *Samuel* ſtood before me: So there is mention made of *ſtanding* alſo. And the *Prophet* himſelfe puts God in mind, that he *ſtood before him, to ſpeake good for the people*, and *to turne away his wrath from them* (that is) *put God in mind of the very ſight of his body.*

Iohn 4. 24. For, though *God* be a *Spirit*, and ſo *in Spirit* to be *worſhipped*; yet in as much as he hath given us a body, with that alſo are we *to worſhip Him*, and
1 Cor. 6. 20. *to glorifie him in our body and ſpirit*, which both
Rom 12. 1. *are Gods:* and *to preſent* (or offer) *our bodies to God, as a holy and acceptable ſacrifice, in the reaſonable ſervice of Him.*

And to preſent them decently. For that alſo
1 Cor. 14. 40. is *required in the ſervice of God.* Now *judge in*
1 Cor. 11. 13. *your ſelves*, Is it comely to ſpeake unto our *betters*, *ſitting?*

ſitting? Sedentem orare, extra diſciplinam eſt (ſaith *Tertullian*) to pray *ſitting*, or *ſit praying*, is *againſt the order of the Church.* The *Church of God* never had, nor hath any ſuch faſhion.

All tendeth to this, as *Cyprians* adviceis, *Etiam habitu corporis placere Deo*, even by our very *geſture*, and the *carriage* of our body, to behave our ſelves ſo, as with it we may *pleaſe God. Vnreverent, careleſſe, undevout behaviour* pleaſeth Him not.

It is noted of the very *Angels*, *Iob* 1.6. *Eſa.*6.2. *Dan.*7.10. that they were *ſtanding before God.* If them it becomes; if *Phinees*, if *Moſes*, if *Samuel*, and *Ieremie*, it may well become us to learne our *geſture* of them.

Prayer is availeable to appeaſe *Gods wrath*, and ſo conſequently to remove the *Plague*: but not *prayer* alone. For though it abate the anger of *God* (which is the firſt) yet it goeth not high enough, takes not away the ſecond *cauſe* (that is) our inventions, which are the cauſe of *Gods anger.* We ſee it plaine in *Num.* 25. 6. they were all at *prayers*, and *Phinees* among them, he and the reſt. But yet the *plague* ceaſed not for all that: till (in the verſe following) *Phinees* tooke his *javelin*, wherewith in the very act of *fornication he thruſt them both through*, *Zamri* and his *woman*, and then the *plague* was ſtayed from the children of *Iſrael.* For, as prayer referreth properly to anger: ſo ſo doth *executing judgement to ſin*, or to our inventions the cauſe of it.

Againſt their inventions.
1 Execution of judgement.

Num. 25. 7, 8.

Prayer then doth well: but prayer and doing *juſtice*,

justice, both these together (joyntly) will doe it indeed. And if you *disjoyne* or separate them, nothing will be done. *If we draw neere to God with our mouthes, and honour Him with our lips*, it will not availe us, if *judgement be turned back*, or *justice stand afar off*. Esay 29.14.

2 By *Phinees* as a *prince* in his *Tribe*, and a Magistrate.

There are two persons. Both of them were in *Phinees*. For, as he was a *Priest*; so he was a *Prince* of his Tribe. So then, both these must joyne together, as well the *devotion* of the *Priest in prayer*, which is his *Office*: as the *zeale* of the Magistrate in executing *judgement*, which is His. For, *Phinees* the Priest, must not onely stand up, and pray: but *Moses* (the Magistrate also) must *stand in the gap to turne away the wrath of God, that he destroy not the people*. No lesse he, *than Aaron* with his *golden Censer, to run into the midst of the Congregation, to make attonement for them when the plague is begun*.

Moses, he gave in charge for the executing of them, that were *joyned to Baal-Peor*, *Num.* 25.4. *Phinees*, he executed the *charge*: *Moses stood in the gap*, when he gave the sentence: *Phinees stood up*, when he did the *execution*. And these *two* are a *blessed conjunction*. One of them without the other, may misse; but both together never faile. For when *Zamri* was slaine; and so when *Rabshaketh* perished; and so when the *incestuous Corinthian* was *excommunicated*; in all three, the plague ceased.

3 *By every man upon himselfe.*

But what if *Moses* give no charge: what if *Phinees* doe no *execution*, as oft it falleth out? How then?

then? In that caſe, every private man is to bee *Phinees to himſelfe*; is not onely to *pray* to God, but to be *wreaked*, doe *judgement*, *chaſten his owne body*; and ſo *judge himſelfe, that he may not be judged of the Lord.* For every one, for his part, is a cauſe of the *judgements of God* ſent downe; and ſo may bee, and is to bee, a cauſe of the *removing them.* Somewhile the *King*, as *David* by the *pride* of his *heart.* Otherwhile the *people*, by their *murmuring* againſt *Moſes* and *Aaron.* So that, *King* and *people* both, muſt *judge themſelves*, every private offender, himſelfe. *Zamri*, if he had *judged himſelfe*, *Phinees* ſhould not have *judged* him. The *inceſtuous Corinthian*, if he had *judged* himſelfe, S. *Paul* had not *judged* him. For, either by *our ſelves*, or by the *Magiſtrate*; or if by neither of both, by *God* Himſelfe. For, one way or other ſin muſt be *judged.* *Zamri*, by his repentance; *Phinees*, by his *prayer*, or doing *juſtice*; or *God* by the *plague* ſent among them.

2 Cor. 2. 11.
1 Cor 9. 27.
1 Cor. 11 3.
1 Chr. 21. 1. 8.
Num. 16, 3.

Now then, theſe two; [1] *Phinees ſtood up and prayed*, [2] and *Phinees ſtood up and executed judgement*, if they might be coupled together, I durſt undertake, the concluſion would be, *and the plague ceaſed.* But either of them wanting I dare promiſe nothing.

To conclude then. 1. The *plague* comes not by chance, but hath a *cauſe.* 2. That *cauſe* is not altogether naturall, and pertaines to *Phyſicke*; but hath ſomething *ſupernaturall* in it, and pertaines to Divinity. 3. That *ſupernaturall cauſe* is the *wrath of God.* 4. Which yet is not the *firſt cauſe.*

For, the *wrath of God*, would not rise, but that he is provoked by our sins (and the certaine sinnes, that provoke it, have beene set downe.) 5. And the *cause* of them, *our owne inventions*. So, our *inventions beget sin*; *sin provokes the wrath of God*: *the wrath of God* sends the plague among us. To stay the *plague*, *Gods wrath* must be *stayed*: To stay it, there must be a *ceasing from sin*: That *sin* may cease, we must be out of love with our owne *inventions*, *and not go a whoring after them*. Prayer, that asswageth anger: To *execute justice*, that abateth sin: to execute *justice*, either *publikely*, as doth the Magistrate; or privately, as every man doth, or may doe upon himselfe, which joyned with prayer, and prayer with it, will soone rid us of that we complaine; and otherwise, *his anger will not be turned away, but his hand stretched out still.*

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